O sing unto the Lord a new song

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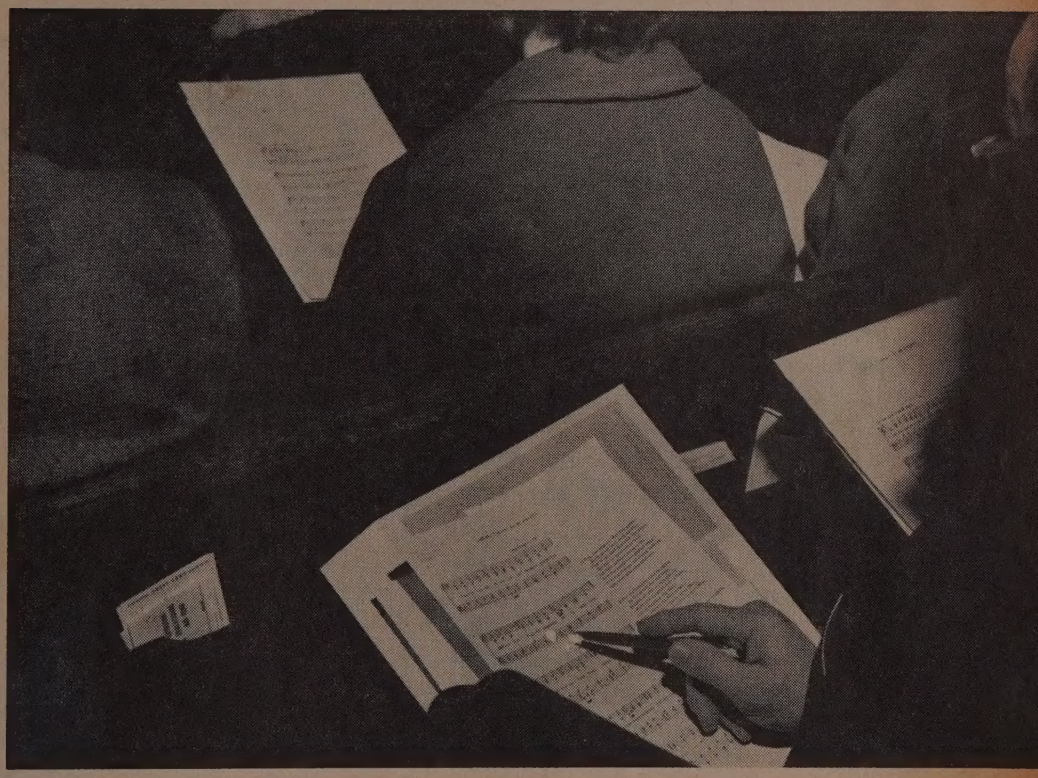

An area conference on the new hymnbook. See page 3.

Lutheran Herald

February 25, 1958 • Vol. 42 • No. 8

Wanted: Alive Not Dead!

There always seems to be an interesting story back of a newspaper ad. One day while idly scanning the classified pages of "for sale, for rent, for lease," I ran across this item: "Wanted: Church Secretary. Part-time Christian Woman. _____ Church, Telephone _____." It undoubtedly was intended to mean something different, but this was the way it appeared in print. It would be interesting to know how many responses the ad received, and whom the church hired.

What a story! "Part-time Christian." That's the shortest and most pointed picture of American church life today. This little ad unwittingly told the truth.

Yes, we do give credit where it is due. We have those who can be counted on for unfailing service in the congregation. Who teach, sing, pray, and preside. And who serve with cheerfulness, humility, and devotion.

But what a far greater company fit the ad: "Part-time Christian." You'll find them seldom toward the front on Sunday ayem, and vocally participant in other meetings, but when there is a choice to be made or where discipline is involved, they are not numbered among the present.

In so many other ways this is true also. After the hour of worship, they shift into another gear for home, work, civic, and social relationships. They are willing to warm the pew, but unwilling to set hearts on fire. They are more concerned about being comfortable than about having convictions. They seemingly think that every obligation is filled by being a spectator for an hour, and forget the necessity of follow-through.

If the Kingdom of God is to be extended, we need a more telling impetus than playing at a part-time Christianity. Our Lord expects we will give ourselves, our time, our talents, and our treasure.

Wanted: Full-time Christians. Phone number —Any ELC Congregation. Call Collect.

—Paul Sather

In this issue

Cover — Photo by Gerald Giving, Augsburg P... House

Wanted: Alive Not Dead!

Words and Music

The editor's story of one of the area confe... ences which are being held throughout t... country to introduce the new Service Book a... Hymnal. Photos by Gerald Giving.

Three Bags Full

A story about Palestine that you and your ch... dren will enjoy. Mrs. Jones is the wife of t... Rev. Willard A. Jones, secretary of the Ne... East Council Committee for Refugee Wo... She has lived in Jerusalem for several yea... and has written many articles about refug... work.

The Family Keeps Lent

The second of a Lenten series by Ma... Hinderlie.

Journey to Brazil

Dr. Syrdal visits the "Wild West" by jee... plane, and bus

Despised, Rejected, and Abhorred

The editor's second Lenten meditation ... Isaiah's Man of Sorrows.

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For the Family Altar

The Church in Today's World

Within the ELC

Lutheran Herald

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WORDS *and* MUSIC

By O. G. Malmin

t all I can say is that if the eight Churches of ational Lutheran Council are not prepared for ming of the new *Service Book and Hymnal,* it ot be the fault of those whom the Churches have ed with the task of presenting it. Area confer- on the new book are at present being held through- he country. I am not sure how many such con- es are planned. The fact that there are seven in esota alone would seem to indicate that there robably a hundred or more throughout the country. ttended one of the conferences recently. This was ne held in Our Saviour's Church, Minneapolis, was for the convenience of the congregations of neapolis and the immediately surrounding territory. ther is scheduled for one of the churches in St.

eports indicate a splendid attendance at the con- ces. The Minneapolis conference drew a crowd of t 400. Among them were 240 who actually regis- d. The remainder were visitors. While the meetings open to the public, special emphasis is placed upon ring the attendance of pastors, choir directors, and nists. The thought is that if there are two or three representatives from each congregation, it will be sible to introduce the hymnal successfully.

hese are *workshops.* The folks who come do so be- se they want to learn. Aside from an opening devo- , they are more in the nature of classroom sessions n of services. In the hands of competent people, a at deal can be accomplished in the six hours or so h conference lasts.

As I understand it, the pattern is the same every- ere. Some local pastor is in general charge. At the ference I attended, it was a young pastor of The ited Lutheran Church in America—the Rev. Geo. H. rberding. Another person conducts the opening devo- n—in this case the Rev. Marbury Anderson of Mes- siah Church, Augustana, Minneapolis. Dr. L. N. Field of Luther Theological Seminary introduced the hymnal; the Rev. M. A. Egge of Minneapolis and Prof. Paul Ensrud of the music faculty of St. Olaf College had charge of introducing the two musical settings of the Common Service; and Dr. George Bass of Northwestern Lutheran Seminary introduced Matins and Vespers.

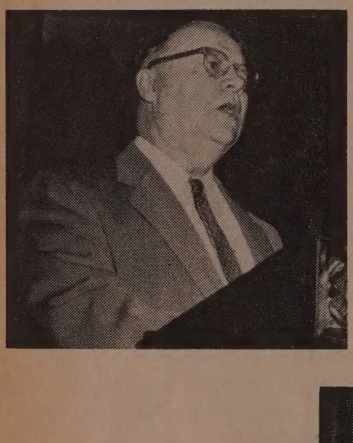
One of the speakers made the statement that the purpose of the gathering was to give *information* regarding the book, not to promote it. I do not recall that a single statement was made regarding the price of the book; neither was there any effort to "sell" anybody on the idea of introducing it in the congregation. It was simply a matter of making the book known and understood. Whether a congregation wants to use it is completely up to the congregation.

As I have already said, Dr. Field introduced the hymnal. Without making any effort to condense his splendid address, I do submit some of the notes I took as he explained the procedures by which the book came into being, some of the problems encountered by those in charge of it, and what the book attempts to do.

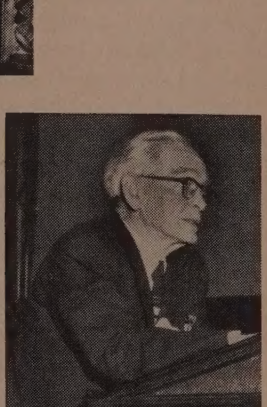
For Two-Thirds of the Lutherans

The *Service Book and Hymnal* is intended for use by two thirds of the Lutherans in the United States and Canada. The eight Churches which make up the membership of the National Lutheran Council banded themselves together in 1944 for the purpose of putting out such a book. The Lutheran Church—Missouri Synod has not participated. It was explained that this body published a hymnal of its own in 1942 and therefore could scarcely be expected to be interested in an undertaking which got underway only two years after their new hymnal was completed. Someone called attention to the fact, however, that perhaps Missouri should have

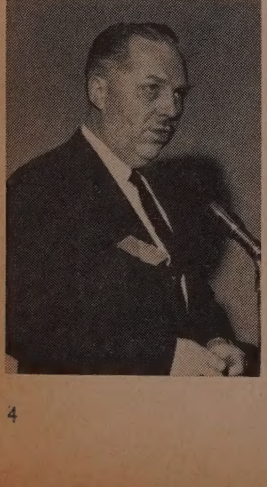
The Rev. George H. Gerberding



Dr. L. N. Field



Prof. Paul Ensrud



The Rev. M. A. Egge

gone along anyway, since its hymnal committe now at work revising the hymnal they compl before we began!

An interesting sidelight on this matter of tion was mentioned by Dr. Field. He stated t is at present an all-Lutheran group working tively on the preparation and publication of a hymnal in the Spanish language. In that ef souri also is involved. Dr. Field's point, of co that this proves that here is an area where *all* L can co-operate. No doubt it will be a good ma before there is one hymnal used by all Luthera However, certainly the appearance of the *Serv and Hymnal* marks a step in that direction.

After Thirteen Years . . .

A few facts about the book itself and its pr might be of interest. If the book is in the the congregations by Easter, 1958, practically years have gone into its preparation.

When the time came to perfect the manuscrip many questions had to be faced and settled these are things which would not occur to m For example, the publishing houses which, o are finally responsible for the production and tion of the book, had to put a limit on the si book—1024 pages. That may sound like far t pages. However, if you will look in some of nals currently in use, you will discover that it the number of pages we are accustomed to, if the needs of five or six thousand congrega to be met, lots of hymns are needed! The b be about the same size as the present *Lutheran H* of The Evangelical Lutheran Church.

Then there was the question, how many co be printed to begin with? When one considers mendous investment—running into several mil lars—one understands that that is quite a quest number finally hit upon was 750,000 copies for printing. Dr. Field stated that that is the large order of hymnals of any description in the h Christianity in America. There will, of cours peated printings after this one. There will al sure, be a number of different editions later or present, however, this will be a cloth-bound with music.

Not a little was made of the fact that, a the speakers said, "Psychologically this is t moment for the appearance of such a book." H particularly the fact that we have become a n people. Somewhere I recently read that it is e that in 1958, 38,000,000 people in the United St move. A million or so Lutherans will be amo

ings are better calculated to make a person feel e in a strange church than taking from the pew copy of the same hymnal that he has been using unday at home.

ably none of us who are not immediately con- with this sort of effort can fully appreciate the ties involved. One of the speakers remarked quiz- that all one has to do is take the difficulties of e Church in putting out a hymnal and multiply ht. The result will be the sum of the difficulties ting out the *Service Book and Hymnal.* Unfor- ly, very few of us have any idea of the difficulties ed in even one group. Therefore we can scarcely the sum total of the difficulties when eight groups volved.

ew amusing facts did come out. For example, in- ly a book of Lutheran hymns will include "A ty Fortress Is Our God." But what does a com- do when it is confronted with four musical set- and six translations—all of them dearly beloved where or other? Obviously, what the committee is to come to an objective conclusion as to what al setting is best and what translation is most ful. I suspect that we in the ELC are going to get onsils mixed with our tongues the first few times ing "A Mighty Fortress Is Our God." Neither the ls nor the musical setting are altogether what we ccustomed to.

ussion and Compromise

hen there is the never-ending problem of what to and what to include. It would be impossible to all the existing hymnals and lump them into one, out duplications, and call that the hymn list. So e had to be study and research, discussion and com- aise. As I look at the list of hymns, it seems to that we will have a pretty marvelous hymnbook.

made me happy to learn that a folksong like "Chil- of the Heavenly Father" is now going to be in our ial hymnal. Also to learn that well-known hymns ich we have sung to incorrect tunes ever since I was ttle boy will now have the tunes which are all but versally used.

et us summarize the whole thing by saying that, far as the hymn portion of the book is concerned, I e no fears at all. The book is going to win a ready ce in the hearts of our people. In fact, I have an a that it will, after some years, replace the hymn- oks now in use in our congregations. That does not an that any pressure is going to be put on anyone. r good old *Lutheran Hymnary* and *Concordia* are ing to be available as long as there is demand for m. However, I am quite sure that the book is going to be so well liked that most of our congregations will sooner or later take it into use.

When it comes to the matter of the liturgy, it is not quite so easy to know what to say. I shall say nothing about the special services, such as Vespers and Matins, because they are not at present in common use among us. What we are concerned about is the so-called Common Service as it appears in the new *Service Book.*

Let us be straight on one thing. The word "common" as used here simply refers to the fact that this is a service "in common use." Any service which has been adopted by a large number of congregations is, of course, a "Common Service." In the new *Service Book,* the reference is to a revision of the standard service which has been used, particularly by Lutheran Churches of German origin, since before the turn of the century. Actually, there are very few changes, other than in the musical settings, from the Common Service which many of us have come to know well.

A Common Liturgy

There are two musical settings. Originally, the plan was to have three, but lack of space made it necessary to delete one.

These musical settings were well presented by Prof. Ensrud and Pastor Egge. It occurred to me to think that if one of those men could visit every congregation of our Church, there is little doubt but that the liturgy, no matter what form of service is used, would become ever so much more deeply appreciated.

My personal inclination is toward the first musical setting. It is very similar to the Common Service as we have it in our *Lutheran Hymnary* today. I was happily surprised to learn that some of the features I was a bit skeptical about when this service was used at the Lutheran World Federation Assembly last summer have alternative forms which make the service, from my point of view, much more usable.

I rather think that the experience of the next few years is going to be that more and more congregations adopt the Common Service. I believe that it will be well if that is the case. After all, if what was said a while ago about so many of our people moving is true, then it is fully as important that there be a liturgy in common use as that there be a hymnbook in common use. I have no idea what per cent of the congregations of the ELC use the Common Service now. It certainly is not the majority by any means, but it is a rapidly growing minority.

Inevitably, two questions were raised regarding the book. First, how soon will it be available? The answer given to that was that orders will probably not be filled much before April 1. However, there seemed to be a

(Continued on page 7)

Arabian mothers and children await distribution of clothing and food from America.

"If we could only tell everyone
in America—all the church groups,
all the boys and girls—
what their sharing means to us . . ."

A story about Palestine that you will enjoy reading to your children . . .

Three Bags Full

By Christina H. Jones

Leila lay on her mattress on the floor of the tent ily watching the sun's rays through a hole in the vas. It was a watery sun, glancing through clouds had poured rain on the land for three days. All the storm had beat against the tent, and Leila awakened from time to time and huddled clos Zeinab, her little sister, for warmth.

Close by lay her father and mother, big brother mad, and, in a little cradle, baby Ali, only six m old.

They had not always lived in a tent, but Leila scarcely remember their old home. Sometimes her er told her about the house by the orange grove on the warm plain, about the sea not far off, the dings and feasts. If she asked when they would go her mother always said, "When Allah wills it, of My Eyes."

Morning meant school, and Leila loved school loved her teachers, especially teacher Jaleelie, who t them the gay songs of the boys and girls in Amer

Lying on her mattress, Leila murmured the about sheep she had heard the first class recite:

Baa, Baa kharuf aswad,
Fe eindak suf?
Nam, ya sayeed, nam, ya sayeed,
Thalatha keeas malaan. . . .

Until now Leila had supposed all the sheep i world must be in Palestine.

"How I wish I had wool," she thought, "so I knit for baby Ali, and Zeinab, and even for m All by herself she had learned to knit by watchin teacher knit with the pretty red wool at recess tim

One day she broke two twigs from a walnut She cut them and smoothed them and pointed until they looked like knitting needles. For woo used a long piece of string. Painstakingly she le to make the loops on the needles, hold the string with her fingers, stick the needle through the throw the string over and pull it through.

lah, it is so cold. Send me wool," she prayed. old in the tent and cold outside. Her clothes p as she put them on. She smoothed down made from one of her mother's, with the needlework her mother had done as a bride. n and ragged, and over it she wore her school blue and white check. The apron covered the s and even her arms to the wrist. One had been each school girl by the American lady from , who said they were from far-away friends. loved the aprons and took good care of them, em off as soon as school was over each day, ng them washed on Friday when there was no

gray morning after the storm, the lady from n was hurrying with her breakfast and house- order to get an early start for Deir Ammar eila lived.

weeks before a friend had called. "I have some e said. "It has been in the store room for years. could do something with it, I should be very

much do you have?"

ve three bags full."

ould be dusty, probably motheaten, perhaps by mice, but she was used to working with old and odds and ends—and she had been praying ol.

n sure we can use it," she said.

few days three big bags of wool were delivered workroom, and with a friend she spent the g sorting. All the red was put in one pile, the another. The white, most of it not so white, bag by itself.

thought of Teacher Jaleelie and the thirty-nine the top class of the Deir Ammar Girls' School. bales from America she found thirty-nine pairs tting needles.

en the lady's jeep arrived at the school, Teacher called Leila and Fadwa and Sameeha to help. ee bags of wool! Leila's eyes opened wide with er, and shone with sheer joy. Was ever prayer red so quickly?

lah Bedabber." (God will provide.)

the girls know how to knit?"

me do. We'll teach them—"

can knit, O my teacher—." Leila pulled out the en needles and the string.

as a month of cold rain and a big snow storm. iren in the camps needed warm clothing and there never enough in the great bales from America. The from Jerusalem was kept busy sorting and hand- out the warm garments.

Then one morning at half past six, the telephone rang. It was Teacher Jaleelie.

"When are you coming to Deir Ammar? The wool is all finished, and we want you to see—"

The mountains were covered with flowers, lovely red anemones, cyclamens, and hollyhocks. Driving along the glistening road on that February morning, she thought that God had made the world beautiful for all to see, and she thanked Him. It was a perfect day to go to see Teacher Jaleelie and her pupils.

Each girl wore a sweater. Some were red and white. Some were white and blue, and not a few were of many colors, put together with odd bits of wool.

All were beautifully made, some in difficult cable stitch and intricate patterns.

"Was there enough wool?"

Teacher Jaleelie laughed. "There was enough. They made sixty-one sweaters and some scarves and mittens. Every bit of wool was used."

Leila was chosen to say "thank you" for all the girls. Hadn't she prayed for wool the very day the lady brought it? Now everyone was warmer, and the knitting had been such fun! She had made a sweater for little Zeinab, and bootees for Baby Ali.

The lady from Jerusalem wiped tears from her eyes as she drank a cup of hot mint tea.

"If I could only tell everyone in America—if I could somehow tell all the church groups, all the boys and girls—what their sharing means to all of us here—."

Words and Music

(Continued from page 5)

consensus on the part of those who should know that by Easter Sunday the book will be in the hands of the congregations which have ordered it.

A related question was, can a congregation still get in its order to be filled from the first printing? There seems to be a little question about that. Some of the publication houses are already completely sold out. However, as we go to press, I am informed that there is a fair chance that some copies will remain unsold of the order Augsburg Publishing House has placed. In other words, while no one can guarantee anything, it may still be possible for ELC congregations to place an order which can be filled from the first printing. However, do not delay!

It was quite a meeting! I wish that all the members of The Evangelical Lutheran Church could attend one of the regional conferences. Knowing that that is impossible, I hope that the representatives of the congregations will bring back a full story and do a good job of informing their people as to what this is all about. It is a great event in our history and is going to bring untold blessing to the congregations of the Church.

A Lenten Series by Mary Hinderlie.

the family keeps lent

Lenten Treasury of the Heart

"If God Himself Be for Me"—hymn 272 in the Hymnary, hymn 274 in the Concordia. Learn the first and the last stanzas of this wonderful hymn based on Romans 8. Learn all the stanzas if you will. Having this hymn by heart was a real treasure in prison camp.

If God Himself be for me,
I may a host defy,
For when I pray, before me
My foes confounded fly:
If Christ, the Head, befriend me,
If God be my support,
The evil they intend me
Shall quickly come to naught.

My merry heart is springing,
And knows not how to pine;
'Tis full of joy and singing,
And radiancy divine;
The sun whose smiles so cheer me
Is Jesus Christ alone:
To have Him always near me
Is heav'n itself begun.

Scripture Passages

Wednesday Mark 1:35-45
Thursday Mark 1:21-28
Friday Mark 3:1-20
Saturday Mark 6:1-13, 30-45
Sunday Mark 7:1-23
Monday Mark 8:22-38
Tuesday Mark 9:33-42

This Week for the Children

Let them make small crosses of thin wood or cardboard strips. These can be colored with crayons or white tempera paint and placed as reminders in some of the house plants or books or other places they may choose. We had a large one on our front lawn one year, to the wonderment of the neighbors.

Extra Nos--In Nobis

Here is another Latin phrase to help us remember one of the truths of the Lutheran faith: "the more external—the more inv In other words, the more our life is lived normally, with no ex signs of fasting and "religiousness," the more deep and inward be our heart life. This is the paradox of Lutheranism, as Adolf K says, "always incomprehensible to the world, but the only way theran Christian can live."

Luther has this wonderful comment on the importance of this l fe of prayer for the Christian:

> "You see, the whole of the Christian life has to be hidden a main hidden this way. It cannot achieve great fame or p much of a display or show before the world. So let it go at Do not worry about the way it is hidden, covered up and b Be content with the fact that your Father up there in heave it. He has sharp eyes and can see a very long distance, even th it may be concealed by big dark clouds and buried deep i earth. . . . That is what happened to Christ Himself. The put Him under the ground and they thought He was bur deep that no one would ever sing or speak His name again just then, He flashed forth, and by His Word He began to so brilliantly that it destroyed them. . . . You see, this promise given to us for our comfort and admonition. We s exercise ourselves in genuine good works, without worryin cause the world takes no notice of them. For the world i blind to notice them. It does not recognize the Word an works of God Himself."

So you see that when we think of the life hidden in Christ it not mean at all that our life will not bear fruit. The life of the C tian is continually pushing outward, just as the green spikes are pu out of those dull brown bulbs. But it does mean that when Chris us to look merry and festive when we are really fasting, we must live and abide in His Word lest our apparently "healthy Christia become superficial and as bad in its way as that of those wh and wear "pale and downward looks" as evidence of their great

The Word must be a part of us, we must be continually excha our thoughts for the thoughts of the Word. Does that seem impo in this day of constant intrusion on our very home life? It is not we are able to take some time to do that which is really *first* in our If the inner kingdom is first, then our excuses of "busyness," "i ruptions," "weariness," even "church activities" sound like the ling cymbals they are, tinkling with religiosity that is the Devil's stitute for Christ.

This abiding in the presence of the Lord is the all-important in Lent or out of it. And the Lord Who sees in secret will rewa openly with abundant opportunities in new and different wa express the inner fasting of our souls. But the greatest reward will be deep and renewing pleasure that we are daily finding in G

> *We thank Thee, Dear Lord, for the gift of a n heart that really can find such joy and delig knowing God as our dear Father, the Friend loves us most. Lead us to others to be helpers of joy in Thee. Amen.*

...of a report by Rolf A. Syrdal

Journey to Brazil

...d Mrs. Robert Kasperson Viola Reed are stationed ...e, the center of the mission ...orld Mission Prayer League. ...of our late arrival, they got ...ome good food for a belated ...nd we talked until the wee

... was a busy day here, as at ...n stations. There were Sun... and services in the morning ...lding downtown which serves ...chool and church. There were ... in the small church in the ... section of town in the after... ...d services with Communion ...n in the evening. Attendance ...d at all meetings.

... an embarrassing accident in ...ing. I was sitting in a small, ...de pew with two other men. ... we were to get up for one of ...regational responses during the ...nion service, the pew flattened ...s and we found ourselves sit... the floor. I am not sure that ...eting aroused as much attention ...pontaneous performance, but it was good to bring a greeting from our Church to this young Lutheran congregation in Brazil.

Cianorte, a town of 3,000, is only four years old. As is common in the "West," most of the houses are of unpainted clapboard. These are considered temporary buildings and will be replaced by brick and tile homes and business establishments. There are only a few permanent buildings thus far, but the city is well plotted by the land company and already boasts a broad main street with flower beds in the center.

The mission has an option on two blocks of land in a residential area (not yet developed) and hopes to build a church and a school there, as well as residences for missionaries. An option on three lots has been taken up, and on them a combination "first unit" of a church and an apartment for missionaries has been built. Since the mission also owns a building downtown which serves as both church and school, the church unit has not been used for that purpose to date. It has rather served as a residence for workers and as a dormitory for school children. This building can be subdivided still further and expanded as needed, to fill many uses.

Education is one of the fruitful fields of mission work in Brazil. All missions, regularly organized Churches and sects alike, seek to establish schools. Through contact with both students and parents, the church has grown rapidly. The government subsidizes such schools without limiting their freedom. They may also charge tuition, and therefore do not call for annual expenditures by the mission after they have once been established. There is a thirst for education in this newly settled area where there are few, if any, schools.

Religious Liberty

We met the head of the land company of the area, and also the mayor of the town. Both were very co-operative and expressed the hope that the work of the mission would be expanded. I imagine that one of their main interests was getting education for the town. They are "liberal," however, and are not opposed to Protestantism. Roman Catholicism is not the state religion of Brazil, and there is an open attitude of religious liberty such as is found in few South American countries.

One of the sad aspects of religion here, as in many other South American countries, is the large percentage of the people who have lost confidence in the old faith and have become either agnostic or atheistic. This is especially true among the professional people, the industrial group, and those who have migrated to new areas seeking better living conditions. There is a real need for ministry among these people.

Left — Mr. and Mrs. Robert Kasperson and their family at their mission station at Cianorte. Below — In the frontier towns of Brazil, two-wheel carts are a common form of transportation.

A couple leaves the frontier town of Cruzeiro do Oeste after a shopping trip — the man on one horse with saddle bags filled with their purchases, the woman on the other horse with a baby in her arms.

Much of the area west of Cianorte is still jungle, but there are big plans for future settlement. Large land companies are inducing people to come in, with coffee, the "brown gold" of Brazil, as the incentive. Towns are plotted before the first settler arrives, and there is no squatting. Lots for business or residence can be bought from the land company in pre-planned areas. Sites for schools and churches have also been provided for, although there is, of course, some elasticity in the plans.

By Jeep and Plane

On Monday, November 11, we hired a jeep for the day and started west. When the roads in this area were cut through the jungle, there were, naturally, roots to contend with. They cut down just far enough to remove the roots, but didn't remove enough trees to get dirt for grading. The consequence is a road lower than the surrounding land, which becomes a very good drainage ditch during heavy rains. Puddles form and make holes which are not entirely smoothed out by the trucks and jeeps. We took the bumps by the bounce method.

Our first stop was Santa Toma, a small place in the center of some new coffee country. There we visited a family who had become members of the Lutheran Church in Cianorte and urged that work be done among the people of the community.

The next stop was at Cruzeiro do Oeste (Cross of the West), which was our deepest penetration west that day. This is a fairly large town, but typically "wild west." There were a couple of blocks of board sidewalks, and beginnings were being made on concrete sidewalks in one part of the business section. The streets are unpaved, and softened by a deep top layer of dust.

Many saddle ponies were tied to rails by the stores, and there were a few two-wheel carts and some trucks and jeeps. Horseback riding seemed most common.

The town has the reputation of being rather rough. It has boasted about a killing a night, either by knifing or shooting, and many men go armed. There is need for mission work in Cruzeiro do Oeste!

In order to cover more ground at less cost we hired an "air taxi" the next day, a little 4-passenger plane that took us still further west to Umuarama. This town is only two years old but already has a population of over 1,000. Two Lutheran families have moved there from Cianorte. One of the men met us with a taxi at the airport and took us to his home to meet his family and the other Lutheran family.

A Frontier Home

The home we were in was considerably better than most of the new settler huts. It consisted of one fairly large room. The only furniture that was not homemade were the iron beds in the corner. The table, the few chairs they had, and even the stove were made by the man of the house. The stove was a rough table with a layer of bricks on top. Around this flat layer were some bricks set on edge, open to the front. Over this was a piece of sheet-iron. No chimney. They heated water for coffee as we visited, an brought in one of the two othe lies they had won for Christ. T no Christian witness of any k this town, except that given b couples and their children. The grateful for our visit, and pleade us to begin organized Christian there.

We went from there to Mourao, a larger and older cit then took off for Paranavai wh World Mission Prayer League two lots as a possible site for new The weather closed in on us could not get there, but cruised in clouds and rain until we fina covered the town of Nova Esp We landed safely in the rain an off our "taxi" driver.

The Usual Pattern

Nova Esperanca has a popula about 10,000, although it is o years old. Mr. and Mrs. William quist of the World Mission League have established a co tion bookstore and chapel her though both of them have been gling for some time with illness work has had some results. rented bookstore is well locate across from the projected post What a wonderful site for a church! The property is for sal we could do nothing about it o trip. This city is strategic, as it l the main road from Parana to the state of Mato Grosso.

We took the bus late that afte for Maringa and had a little ti look over the city that evening. urious hotel has just been com in a section of town that is wel out with parks and business est ments. There are well-built and stocked stores. As it is the end railway line, it has become q shopping center for the west.

As far as missions are concerne found the usual pattern for Several evangelical missions and settled here as soon as the city established, only touching or en skipping over intermediary points movement has halted here, at temporarily, and it hardly seem visable to begin work here at this

(To be continued)

Despised, Rejected, and Abhorred

...despised and rejected by men;
... of sorrows, and acquainted with grief;
... one from whom men hide their faces
... s despised, and we esteemed him not.
Isaiah 53:3

But they all cried out together, "Away with this man, and release to us Barabbas"—a man who had been thrown into prison for an insurrection started in the city, and for murder.
Luke 23:18-19

... saw it so clearly! This plant, rooting its life ... t soil, would indeed grow and bear fruit. But ... oundings would remain unfriendly. The prophet ... that unfriendliness.

... was Christ to appear before the world? As an ... f contempt; as one to whom one could not look ... one to be despised and neglected.

... alone that. Here was one who made great claims. ... s the Messiah—so He said. He was the Son of ... ther; He proclaimed pardon and peace. He was ...;—yes, *the* King, eternal and divine. What could ... do to such a one? Reject Him, of course; have ... g to do with Him.

... they were not through. They came to hate the ... of Him; they abhorred Him; they covered their ... o shut out the unwelcome sight of Him.

... is Isaiah saw the Man of Sorrows: an object of ... npt; a braggart to be rejected; one to be abhorred ... nunned.

... Gospels verify the accuracy of that prophecy. In ... ays of His strength and vigor they tempted Him ... ed about Him. At His trial they slandered Him ... bore false witness against Him. When He was ... d and helpless they placed a crown of thorns upon ... head, and they spat upon Him and struck Him. ... they might have spared His life, they chose rather ... ve the life of Barabbas the murderer. Isaiah's Man of ... ows—despised, rejected, abhorred.

... nn sums it up sorrowfully when he writes, "He ... e to his own home, and his own people received ... not."

... nd now, today? Here? You? I? Ours is a compas- ... ate day, and we are a tolerant people. We don't ... people we do not agree with—they go their way, ... go ours. We don't laugh at those who are "differ- ...; we send them to a psychiatrist, and perhaps we ... e them in an institution—for their own good, of ... rse. Ours is a "civilized" day!

But we were speaking about Jesus. Is He the Man of Sorrows still? Is He rejected? If He is not, how account for the *"little* flock" who actually own Him as theirs? Is He despised? If not, how account for the easy attitude we have toward sin? For the worldliness which is almost a religion with us? For the coldness and indifference we show over against His claims? Is He hated? If not, how account for the persecutions His people endure? For the martyrs whose blood is still the seed of the Church?

And yet, despite it all, the tree grows, the root goes deeper and deeper. For the Man of Sorrows is God incarnate. In the very hour of His rejection, He cries out: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." "And I, when I am lifted up from the earth, will draw all men to myself."

■

Eternal Father, holy God: Give ear this day to the prayers of Thy children. We stand on Calvary hill. We see Him hanging there, the one whose coming into the world was heralded by the song of angels and lighted by a star.

The world is gathered at the Cross. Here are the religious leaders; to them Jesus is a dreaded rival. Here are the civil leaders; to them He is a dangerous radical. Here are the soldiers; they crucified Him. Here is the mob; for them He is a spectacle. His friends are here, too, gentle Mary, faithful John, symbols of all to whom He is Savior and Lord.

I, too, am at the Cross, O Father. When I join the company of His enemies, forgive me and lead me back. When I am in the fellowship of believers, strengthen my faithfulness, undergird my purpose.

Eternal God, have mercy upon me. Holy God, hear my prayer. Amen.

✝ Watch and Pray That You May Not Enter Into Temptation ✝

Editorial...

The Council and Union

The Fortieth Annual Meeting of the National Lutheran Council may well go down in history as the occasion for the most heart-searching attention the Council has ever given to the twin subjects of Lutheran unity and Lutheran union. This is quite fitting, since the Council was born of unity and has developed in accordance with a growing sense of fellowship among the member bodies.

It was the reports of two of the leaders of the Council which brought the twin subjects to the fore at the meeting in Atlantic City, New Jersey, February 4-7. One report had to do with unity, the other with union. It should be added that the two were prepared independently and without consultation between the two authors.

A Conference on the Future

Dr. Paul Empie, executive director of the Council, made use of the fortieth anniversary occasion to raise the question whether the time has not come for a considered discussion of the future of the Council. He expressed the hope that such a discussion might include representatives of Lutheran Churches not now holding membership in the Council, particularly the Lutheran Church—Missouri Synod.

The Constitution of the National Lutheran Council provides for the holding of such general conferences among the member Churches, although that article of the Constitution has never been invoked. If non-member Churches are to be included, the sanction of the member bodies must first be had—which probably would occasion no difficulty.

In the consideration of Dr. Empie's suggestion, the fact uppermost in the minds of the councilors was no doubt that, inevitably, the two impending organic unions will make a re-thinking of the functioning of the Council necessary. Seven of the eight participating bodies are involved in one or the other. In the background is also the feeling that the day must come when closer relations with Missouri become a reality.

Upshot of the discussion was the adoption of the following resolution:

"That the National Lutheran Council request the ticipating bodies to approve an exploratory meeting o Executive Committee of the Council with represent of the Lutheran Church—Missouri Synod and othe theran bodies in the United States of America in ord examine present co-operative activities in American theranism and the possibility of extension of such acti and that

"Upon receipt of notice of favorable action by all pa pating bodies, the National Lutheran Council authori Executive Committee to invite all other Lutheran bodi the United States to appoint representatives to such a ing and, at its discretion, to proceed to convene the ing."

Thus, in its fortieth anniversary year, the Nat Lutheran Council has embarked upon a course w under God, may lead to the next step in the long s gle toward a unified, if not united, Lutheranism America. As we have repeatedly stated, we do no lieve that the next step toward that goal lies along lines of further organic unions on a national scal lies along the lines of co-operative effort includin large a number as possible of *all* American Luthe

How the Missouri Synod will respond is anybo guess. The consensus among many is that the tim ripe. How soon? Nothing was said, but our underst ing is that there will be no delay. It is not impos that such a conference will be convened in 1959.

Should Union Be Halted?

The matter of union—actual, organic union—a affects the National Lutheran Council came into picture through the Report of the President, Dr. F. pling Reinartz. Dr. Reinartz is secretary of The Un Lutheran Church in America and is one of the r respected and loved Lutheran leaders in America.

Dr. Reinartz has long advocated an organic ur embracing as many of the Lutheran Churches in Ar ica as possible, certainly not less than the eight meml of the Council. He has looked with increasing conc at the two union movements which embrace all but of those bodies. His feeling is that the two projec unions when consummated, will tend to crystallize theranism in America into three competing, if not posing, camps. He has never made any secret of fears in this respect and, ordinarily, a public airing his views would have been no cause for comment.

er, the fact that he publicly and officially the matter to the floor of the annual meeting National Lutheran Council did cause, if not ation, at least something of a furor. He devoted e President's Report, five and one half pages -spaced typing, to the subject. His proposal was less than that the member bodies "consider the mergers we are now planning should actual- place." He went on to say, "My appeal is that he commitments now in all but final form ne point of no return,' we take at least one more k at our intentions." In the light of his own on, he then proceeded to "examine" the sup- ntentions of the unions "in the presence of the Christ." Without specifically so stating, he came the answer that the intentions are certainly question. In other words, in his opinion the nts should be stopped in their tracks, to be re- by the organic union of all the bodies of the l Lutheran Council.

report of its president placed the Council in a nenviable position. On the one hand was the ex- opinion of one of its most honored leaders. On er hand was the stated purpose of the Council to *gency,* not a Church. If there is any point about uncil which we have heard expressed more often ny other all these years, it is just that. The Na- Lutheran Council has been established by certain gn, autonomous Lutheran Churches to act as their in matters which the Churches themselves indi- Attempts to overstep the bounds of the agency of the Council have been dealt with summarily ecifically.

re was another consideration which made the posi- till more difficult. A report and suggestion like Dr. Reinartz was news, big news. Not a reporter at could do other than feature it. Thus, the entire sal and the Council's inevitable disposition of it become immediately known, and quite possibly derstood, over the entire land.

e Council did the only thing it could do. A special nittee was appointed. It submitted the following mendation, which was adopted:

though matters affecting church union, such as those ssed so earnestly in the report of our president, are itutionally outside the competence of the National eran Council, this committee recommends that the t be received and spread on the Minutes of this An- Meeting, as the expression of conscientious convictions hich we have listened with respect and attention."

hus the National Lutheran Council has stated clear- s position. Matters affecting organic union are not within its purview. The Council, as the servant of the Churches, is not and cannot be a Church. Nor can it take to itself the prerogatives which the Churches have reserved for themselves.

One Step at a Time, Please

We feel that further comment on the proposal of Dr. Reinartz is necessary for full understanding. Most of what follows we have already said on numerous occasions.

We disagree completely with Dr. Reinartz' evaluation of motives in the impending unions. One cannot listen to the voices of the uniting Churches with unprejudiced ears and believe that their motives are unworthy or open to question. It is because these Churches believe that the Kingdom of God on earth will be furthered thereby that they are consummating this union toward which they have been struggling for nearly a decade.

Secondly, it should not be forgotten that the matter of forming one organic whole of the eight bodies of the National Lutheran Council was proposed and decisively defeated in 1950. So was an alternate proposal that the National Lutheran Council be changed into a federation. The proposals of Dr. Reinartz have been acted upon by the member bodies of the Council within the past decade. The majority of them have said, "No. The time has not come for such an all-embracing union."

Thirdly, as far as the bodies forming The American Lutheran Church are concerned, the "point of no return" has already been reached and passed. It was reached in 1956 when the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church, severally in their conventions, voted to unite. While legally of course any of the bodies may withdraw even now, morally we do not see how that can be done. And we certainly are not aware of any concerted desire within any of them to do so.

Finally, this observation: It disturbs us increasingly that *organic structure* is being equated with the Kingdom of God on earth. The two are not the same, and all the sentimental words in the world cannot make them the same. We are frank to say that, were the proposal of Dr. Reinartz to come before the ELC, we would exert every ounce of influence we could against it, because we are fully convinced that our Church is by no means ready for that step and firmly believe that the result of it in the immediate future would *not* be for upbuilding of the Kingdom.

That is a considered conviction, one which we dare to hold without feeling that we are thereby making a breach in the unity which exists among the various Lutheran Churches of America. Ultimately, there will be *one* Lutheran Church in America. It will come when the time is ripe. In the meanwhile, it cannot be forced, and we thank God for every legitimate step toward it.

BOOKS *in Review...*

The Piercing Sword

THE THIRD HOUR. Ben A. Meginniss, Morehouse-Gorham, 68 pages, $1.35.

While the author of this little volume does not claim any new discoveries about the Cross, he does offer deeper insights into a message always new to believers in Christ.

Preceding each chapter is an original sketch of Mary's thoughts at the third hour when they crucified her Son. She finds new significance in Simeon's words, "A sword shall pierce through thy soul," as she hears Jesus plead for His enemies and then speak reassuringly to her.

The author has a unique study of the "preexistent cross." The cross was not a divine afterthought but God's plan from eternity. Jesus deliberately chose this way of suffering. He is not only the "man of sorrows" but also the one "who for the joy that was set before Him endured the cross." He exposes misconceptions about the cross Jesus' followers must bear—it must be a voluntary cross.

RICHARD A. RODNING
Coeur d' Alene, Ida.

Helen Keller, Christian

THE OPEN DOOR. Helen Keller, Doubleday, 140 pages, $2.75.

The statement on the book's dust jacket, "A Sense of Life; Selections From the Writings of Helen Keller," does not do justice to the contents of the book. Rather, here is a testimony to faith—a strong testimony to a powerful Christian faith.

We are all more or less acquainted with Miss Keller's amazing accomplishment in her physical and mental victories over the affliction of being blind, deaf, and mute, but we may not have been aware of the spiritual stature which is Helen Keller's.

All the selections are brief, some merely three or four sentences. But each stands as a witness and not as a bit of writing culled out of context. Two themes are predominant—joy and courage—as these two quotations reveal:

"For three things I thank God every day of my life—that He has vouchsafed me knowledge of His Works, deep thanks that He has set in my darkness the lamp of faith, deep, deepest thanks that I have another life to look forward to—a life joyous with light and flowers and heavenly song." (Page 69.)

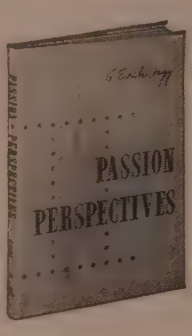
"Power, not comfort, is my demand upon faith. Living faith is discomforting to the last degree. It does not offer an escape from life and its evils, but it gives a more abundant life despite all obstacles and all hardships." (Page 117.)

NAIDA KNATVOLD
Minneapolis, Minn.

Lenten Sentences

PASSION PERSPECTIVES. G. Erik Hagg, Augustana, 79 pages, $1.75.

In his book, the *Word of God and the Word of Man,* Karl Barth describes a perplexing experience which confronts many parish pastors. He describes a Monday morning walk with a neighboring pastor in which these questions were invariably discussed: "What



shall I say to my people next Sunday?" "What do they expect to hear?" The answers to these questions come no easier during Lent than they do from Sunday to Sunday.

In "Passion Perspectives" G. Erik Hagg, Augustana Synod—pastor of Faith Lutheran Church in Moline, Illinois, has written a series of ten sermons which have to do with a Lenten theme.

We are indebted to Pastor Hagg for these sermons. The main personalities of the passion march in review: Our Lord stands at the center; there is continuing effort to apply the Gospel lesson to the needs and problems of the present day.

As E. R. Kretzmann wrote recently in "Church Administration": A Cross remains a cross and a Christmas tree a Christmas tree, but the way they are placed and the way they are lighted and where they are placed may mean all the difference between a cross and a tree that says nothing and a cross and a tree that stops a man in his tracks . . . One longs for the startling new communication of the Gospel which speaks to the brisk, alert minds of the atomic age. . . ."

PAUL HANSON
Willmar, Minn.

Apartheid Examined

THE ANATOMY OF SOUTH A
MISERY. C. W. DeKiewiet, Oxf
Press, 88 pages, $1.75.

The Anatomy of South African Mi
a short book composed of three lectu
livered by C. W. DeKiewiet, president
University of Rochester, New York,
Whidden lecturer at McMaster Univ
Hamilton, Ontario. The problems of
Africa are multiple and complex. Wi
many volumes written about individual
of this country's dilemma, I did not
much from this brief treatise of 88 p
was pleasantly surprised.

The present policy of the South A
government is carefully explained. Its l
realism according to laws of history
economics is clearly shown. It is time t
The action is clear, though not spelled
detail. The book is realistic—not rabid.
a sane and valuable contribution to the
of South Africa. It is highly recommend
all who are interested in something
than tirades against abuses, but who w
understand the basic background and
principles of the present South African

R. A. SYRDA
Minneapolis

St. Cuthbert Diary

HOLY ISLAND. James W. Ker
Morehouse-Gorham, 160 pages,

This book is meant to lead the read
a Lenten pilgrimage to a spiritual
Island," or retreat. Last year the author
Lindisfarne, an island off the Northeast
of Britain which is famous as a spiritu
treat. The book takes its pattern fro
experience there, and provides guides fo
reader to retreat to his own spiritual
island" through fasting, prayer, worship
self-examination.

Though rich in liturgical prayers,
primarily from the Book of Common P
the book is land-locked with its forced
ogies between the real island of the au
experience and the spiritual island of
Lenten retreat . . . *ad nauseum;* of St.
bert's Duck (the 28 days the female si
her eggs is like the 40 days of Lenten
cipline), St. Cuthbert's beads, St. Cuth
habit of praying in icy water.

The author is the Rector of the Ch
of the Ascension, New York City. His
has been chosen as the Bishop of New
Book for 1958.

J. M. DONHOWE
New Richmond, W

...id He Do It?

...as. Anton and Elly van Heurn, ...hlenberg, 307 pages, $3.75.

...fferent books entitled "Judas" have ...this reviewer's desk during the last ...s. Both are psychological studies of ...yer, one in the form of an essay, ... present volume in the form of a ...gether they testify to the perennial ...a the enigma which Judas presents.

... according to the novel, never saw ...aning in Jesus' words that His king- ...was not of the earth. He therefore ... it his duty to go to the temple au- ...s in order that the Master's kingdom ...h should be established, and Jesus be ...d a king. He believed himself to be ...ly one among the disciples who loved ...aster and was ready to give his life ...us. His betrayal therefore becomes an ...n judgment rather than a disaffection ... heart.

... reader will enjoy the novel, even ... he may not agree that the picture ...d is the true picture of Judas. The ... is interesting and well written. The ...cal backdrop is carefully pictured. The ... will learn a good deal about both ...al and Roman antiquities.

BERNHARD H. J. HABEL
Canton, S. Dak.

...lern Underground Railroad

THEIR BROTHERS' KEEPERS. Philip Friedman, Crown Publishers, 179 pages, $3.00.

...uch has been written concerning the al- ... unbelievable extermination of six million ... during the National Socialist decade in ...pe. Ghastly and shocking as this story is, ... not complete without an accompanying ... on the compassion and heroism of ...sands of men and women who shielded ... befriended the victims at the risk of im- ...onment, torture, and death. It is especially ...ropriate that such a book should be writ- ... by one who was himself a victim. Dr. ...lip Friedman, a native of Poland, where ... worst of the Jewish pogroms took place, ... a lecturer at the Institute of Jewish Science ... Warsaw in 1942. More fortunate than most ...ish Jews, he managed to stay alive and outside of the ghettos established by the Nazis, worked in the Underground, and finally escaped to the United States. He is presently lecturer at Columbia University.

It is perfectly clear that Dr. Friedman has simply skimmed the surface of this vast resource of material and gleaned out a few of the most heroic instances of compassion toward his people. There is no evidence of bitterness on his part, though his account of Nazi terrors against the Jews makes no effort to conceal the grim truth. Not only in Germany, where the purge began, but in every country which successively fell under the Nazi machine, the persecution of the Jews was methodically introduced. But in every country, Germany included, there were some Christians who put their faith into practice and their own lives into jeopardy as "their brothers' keepers."

King Christian X of Denmark declared that if the Jews in his country were forced by Nazi order to wear an armband with a yellow star of David upon it, he and the entire royal household would also don such identification and wear it as a sign of greatest honor. Dr. Felix Kersten, personal physician of Heinrich Himmler, was responsible for delaying actions in Finland which saved the lives of thousands of Jews. The Polish Underground was studded with a galaxy of self-sacrificing personalities who concealed Jews and smuggled them to safety. Joop Westerville in Holland, Heinrich Grueber and Hermann Maas in Germany, Raoul Wallenberg in Hungary, and Father Benoit in France are only a few of the other heroic names cited by Dr. Friedman. Their stories read like fiction, but they are more thrilling because they are true. These people are the truly great of our generation, and our gratitude that such brave souls have lived among us is tempered only by a sober awareness of the awful backdrop of inhumanity against which their greatness was revealed.

RICHARD SOLBERG
Sioux Falls, S. Dak.

Popular Preaching

THE PATHWAY TO PEACE. Reuben K. Youngdahl, Denison Co., 221 pages, $3.00.

The preaching of Reuben K. Youngdahl has held a strong popular appeal to masses of people for twenty years at Mt. Olivet Lutheran Church, Minneapolis. He is widely in demand as a guest speaker. How does he do it? The questioning preacher may find his answer by analyzing these sermons. The lay person will find the appeal by reading them as devotional literature.

Here are sermons of simple speech, implemented by illustrations out of world-wide contacts. Here are genuine gospel sermons, shying away from theological and psychological language that plagues so much of homiletical writing. Here are sermons in technicolor rather than in plain black and white.

REUBEN A. WANGBERG
Madison, Minn.

Quotable Quotes

HE RESTORETH MY SOUL. Marvin J. Hartman, Warner Press, 96 pages.

God in Nature, regenerate man, and the service of love are the author's main areas of concentration. Jesus, incarnate Christ, is light, life, wisdom, peace in all our ways.

Quotations from a Kempis, Underhill, Luther, Kierkegaard, Teresa, De Sales, Bunyan, etc., are well chosen and representative of life in the Kingdom of Grace, the realm of justified sinners.

The scriptural meditations are taken for the most part from the Psalms, but with some interesting exceptions. One gets the impression that Mr. Hartman knits and purls with quotable quotes. The author seems to make Christ the means to happiness rather than the end, goal, meaning of life.

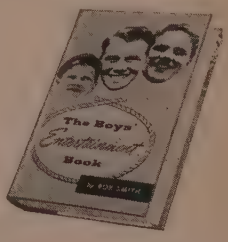
Though the book is rewarding, I came away with the feeling that one would do better reading the devotional classics quoted.

MAYNARD STOKKA
Hawley, Minn.

Recreation for Boys

THE BOY'S ENTERTAINMENT BOOK. Bob Smith, Dennison Co., 367 pages, $3.95.

One of the perplexing problems that plagues many youth leaders is planning for healthy, witty, and attention-holding entertainment. In this volume the author has not only



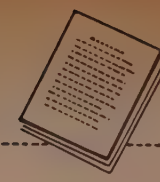
sensed the scope of this problem but has, with good judgment, done something about it.

Each of the sections, "Snappy Skits" (13); "Shorties" (24 dramatized jokes), "Stunts and Games" (90), "Dramatized Songs" (9 familiar melodies), "Ghost Stories" and "Indian Stories" (2), is introduced by two pages of "Suggestions for the Leader." These are very practical helps which will assist even the novice in the leadership of group activity.

Even though its title suggests that its use is limited to boys, it can be easily adapted for girls as well as for mixed groups.

STANFORD O. STENSON
Lyle, Minnesota

Correspondence



All Men Equal

► Just a line to say I enjoyed the two articles in the LUTHERAN HERALD, "Out of the Long Night," by Martin Luther King, Jr., and "Nobody Mentions Joe at My Church," by Alex Robertson.

I would like to see the ELC go on record that we believe that "all men are created equal" regardless of race, color, or creed, and if we believe this, it should be also practiced.

WINSTEN OLSON
Westby, Wis.

Avoid Offering by Mail!

►I read with interest your editorial entitled "Collections and Dues," and I most heartily agree that the offering is an integral part of Christian worship. However, one of the concluding sentences, "After all, what we pledge and give, whether it is carried to the altar on the offering plates or is mailed to the treasurer of the congregation, is nevertheless an offering," is quite open to question.

One does not have to be in the parish ministry very long to observe that "mailed in" contributions are not thank offerings and I am convinced that they neither bless the giver nor glorify God. The congregation I now serve is in the midst of changing from assigned yearly dues to Christian stewardship as outlined in I Cor. 16:1-2. It might be interesting for you to know that those who bring their offering and worship God regularly with it made an average pledge of $1.39 per week per pledge, and those who "mailed in" their pledges last year averaged $.44 per week per pledge unit. You may not have meant to imply it to be all right to mail in your thank offering, but you sure gave some in my congregation ammunition to undermine the next stewardship emphasis program we have.

Did you realize that you have given many a reason to justify an excuse for not attending worship and still retain church membership? Remember, we are working with people where they are and in most congregations the only "actual" requirement for membership is to pay something to the church; however we cannot leave them where they are but must ever help them to grow in this grace also (I am not of course, referring here to shutins and special cases). I believe a word of clarification ought to be made. A person cannot give thanks unless he has a reason to do so. If one has not been led of the Word to the throne of grace, there can be little reason for thanksgiving. "Faith comes of hearing and hearing of the Word of God." To mail in a thank offering once a year can hardly be defended on the basis of Holy Scripture as good acceptable stewardship practice.

(The Rev.) PHILIP E. NIEFT
Oconto Falls, Wis.

A Cause for Concern

►I have been watching with growing alarm the consumption of alcoholic beverages in our nation and the results of this consumption. Wrecked homes, distorted lives, poverty, and immorality to a large extent in almost every community in our land can be traced directly or indirectly to the curse of alcohol.

It is getting to the point where many secular organizations are beginning to raise the danger flag. What concerns me is that the Lutheran Church, as a whole, seems to be complacent when it should be leading the attack. I do not consider myself to be a fanatic in any sense of the word but I wonder if the time has not come when the Lutheran Church ought to stand up and be counted on the side of abstinence in the United States.

I realize that the question of whether to drink in moderation or to be an abstainer is usually a personal question that each Christian must decide between himself and his God. It has been the position of the Lutheran Church (and for good reasons) that each Christian has the right to cise Christian liberty in this m But the question keeps haunting Has not alcoholic consumption so out of hand in our nation that eration is no longer a defensible tion for a Christian?

Even though the Lutheran Ch does not make a practice of legis in matters such as this, I wond the time has not come when pa must encourage abstinence as a C tian way instead of moderation many have done in the past and still doing.

(The Rev.) JOHN R. BJOR
Cyrus, Minnesota

►Under the heading "The Churc Today's World" in your last issu LUTHERAN HERALD I was shocke find the article "Spoiled Children come Alcoholics." To me that ar is just a pillow to lay our heads guilty consciences upon, to sleep while the devil continues his with liquor. Our Lutheran Church neglected its duty of bringing truth about liquor to its people.

The Lutheran Church conde Catholics and their teachings but a priest writes an article that we use to suppress the truth, we us willingly.

I enjoy the reading in the HE until I find such untruths publis And why neglect to print more terial to enlighten parents and y alike about liquor? The evil fruit it are so obvious today no Chris can dare avoid his responsibility spreading that truth.

MRS. BERT SAN
Eleva, Wisconsin

As Lutherans . . .

► Permit me to express my apr tion for the fine appearance of covers on recent issues. Especially December 24, 1957, "Behold M hath borne us the Savior." As Lut ans it is right that we should ackn edge her whom the Scriptures blessed above all women. It is jus sinful to ignore and debase her a is to exaggerate devotion for her.

The number devoted to Charitie our beloved ELC was exception good.

F. E. NELSON
Lackland AFB, Tex

For the Family Altar

J. R. Hestenes

the Third Sunday in Lent

Jeremiah and the New Covenant

The Lesson: Revelation 2:8-11 • The Gospel: Luke 4:31-37

Monday, March 3
BROKEN CISTERNS

Read Jeremiah 2:12-13

y have forsaken me, the fountain
g waters, and hewed out cisterns
nselves."

is a sad commentary on God's peo-
e Fountain was available to them
y chose to dig cisterns. The Foun-
ould bring to them fresh, clear,
fe-giving Water. Water stored in
becomes stagnant and full of death-
impurity. But they made for them-
broken cisterns that can hold no

en cisterns—substitutes for God.
a trusting of His faithfulness even
are not faithful to Him. Or de-
g upon our own "goodness" as the
at will do it. Or worse, adopting
practices in matters of faith.
Jeremiah sorrowed at the sight!
God, give me the wisdom to know
ference between the Fountain and a
Cause me to throw away the
of spiritual "do-it-yourself" and
o the Fountain of Life where Thou
vited me to drink freely that I may
his I ask in Jesus' Name. Amen.

+ + +

Tuesday, March 4
LIVING WATER

Read John 4:13-14

"The water that I shall give him will become in him a spring of water welling up to eternal life."

These words of Christ seem like the New Testament answer to the words of Jeremiah to the people of his day. And to the Samaritan woman, they were deeply strange. She knew something about water—for instance the water she had come to draw from the well. And, in another sense, she knew something about the "water" she was drawing from the broken cisterns of life. About the well water she knew that thirst is quenched for only a while; about broken cisterns she knew that the more she drew from them the more unhappy and unsettled she became.

But Jesus had the answer, and soon, so did she. "Whoever drinks of the water I shall give him will never thirst."

Without the waters of Thy grace, O God, my soul is parched, and my spirit is destroyed by the drought of the wastelands of the world. Refresh me daily by Thy Word, that I may dwell by the Waters of Life.

+ + +

Wednesday, March 5
THE OUTER CHANGE

Read II Chronicles 34:29-33

And Josiah took away all the abominations from all the territory that belonged to the people of Israel.

Certainly, the good king Josiah was doing the right thing when he carried out his reforms. The "house-cleaning" looked good, even to Jeremiah, who knew that the people must find their way back to God. The discovery of the long-forgotten "Book of the Law" had brought it about. Here was the answer, thought the king.

But was it? Changing things on the outside is all right if the heart is in for a change too. But merely moving the scenery around, or doing away with the old scenery does not always mean that the heart is in it. If the change is in the heart first—that's what counts, and the outward change is its result.

Help me, O God, to understand that the reform Thou seekest is the reform within. It is not by my hands telling my heart, but my heart directing my hands, that the change that is true reform comes about. Amen.

+ + +

Thursday, March 6
ALL NEW

Read Hebrews 8:8-12

will put my laws into their minds,
write them on their hearts . . . I
be merciful toward their iniquities."

is passage in Hebrews is a direct
tion from Jeremiah 31:33-34. The
et had been given a remarkable in-
Clearly, he saw that if ever man
to stand in God's favor, God would
to make the change in man. The
n would have to come from God.
action God brought about through
st, and by the Holy Spirit He applies
the sinner.
hen God acts He starts at the begin-
. The change He brings about is in-
d and spiritual. He changes man's
re. When a man is made new at the
r he is new throughout.
This is the "better covenant," the New
enant, God has made to replace the
In this is the new birth that makes
children of God.
Destroy within me all that belongs to
kness, dear God, and remake me by
y power. Amen.

+ + +

Friday, March 7
GOD AND CLAY

Read Jeremiah 18:5-8

"O house of Israel, can I not do with you as this potter has done? . . . Behold, like the clay in the potter's hand, so are you in my hand."

Jeremiah saw a beautiful parable at the potter's wheel, and he allowed it to speak to him and the people of his day. Clay in the potter's hands can be made into that which is whole and worthy.

This much is clear, clay cannot mold itself. Man cannot mold himself spiritually. How soon will he realize this?

What happens when God becomes the potter of this clay? "And he reworked it into another vessel, as it seemed good to the potter to do." God means nothing but the best for those who give themselves over to His workmanship.

Thou hast more in mind for me, dear heavenly Father, than that I should be nothing but clay. But while my mind is being shaped, see Thou that my heart also is fashioned to serve Thee. Cause me to yield myself wholly to Thee, and to Thy hands. Amen.

Saturday, March 8
THE BRIGHT SIDE

Read Jeremiah 31:3-7

"Again you shall plant vineyards . . . the planters shall plant, and shall enjoy the fruit."

Jeremiah is often thought of as a man of sorrows. He is the tragic figure who walked in and out among a people who were doomed. He himself suffered rejection, and there were times he was ready to give up. But beyond the despair he felt was an eternal hope.

"The bright side of it," we say, when speaking about a problem. How right we are when we speak of the bright side in matters of faith. The eye sees evil and the fruits of sin; faith sees the Victory of God. Man sees failure and death; faith knows the bright side of the plans of God.

I thank Thee, God, that I need not be "fooled" into thinking there is a bright side to matters of the soul; I thank Thee that I can know there really is. In all of life's visitations Thou dost stand by to keep alive in me true hope. For Thy grace and goodness I praise Thee. In the Name of Jesus. Amen.

Report Ordass "Had to Resign"

"Finding himself without support of friends, Dr. Ordass had to resign from the office of Presiding Bishop," reported a Budapest radio station recently.

Quoting Janos Horvath, head of the State Office for Church Affairs, the broadcast stated that the clergy of the Southern District, of which Dr. Ordass remains bishop, had tried to persuade him to change his views but failed. He therefore finds himself "in complete isolation because of his policy of non-cooperation with the government."

The Budapest Radio also charged that because of Ordass' influence, the Lutheran Church had "become a propaganda center for American and Western views." However, it said the government had no intention of imprisoning Dr. Ordass because "this would turn him into a martyr in the eyes of some believers."

Observers said this was the first time they had heard of Ordass' "resignation."

The Hungarian government last December ordered the reinstatement of Lajos Veto as presiding bishop. Dr. Veto headed the Lutheran Church during the time Bishop Ordass was imprisoned for alleged "currency manipulations." After the October, 1956, revolt, Bishop Veto was ousted because of his record of collaborating with the Communists.

In Geneva, officials of the Lutheran World Federation reported indications of a Communist-sponsored press campaign against Bishop Ordass. They said that one newspaper had charged the bishop with making statements abroad that gave encouragement to "the enemies of the people."

The paper noted that at the LWF Assembly last August, Dr. Ordass had prayed for Hungarian "counter-revolutionaries" who were "suffering in jail." It concluded by describing the bishop's attitude as "unworthy of a clergyman."

Lutherans Working Together . . .

The National Lutheran Council

The story of Lutherans in the United States working together was recounted again at the 40th annual meeting of the National Lutheran Council in Atlantic City, N. J., Feb. 4-7. Present were representatives of the eight Lutheran Churches that belong to the Council. They listened to reports by the officers and heads of the Council's divisions, acted on recommendations, elected officers and staff members, and voted their Churches' support of the more than a score of ministries.

A Dramatic Plea

Reports at this year's council meeting were not dull. The president started it off with his annual report, in which he made a dramatic plea to abandon plans for two separate mergers in favor of an all-out effort to unite the eight council Churches.

Referring to the proposed mergers as a "two-way stretch of our loyalties," Dr. Reinartz urged a halt to the negotiations before the commitments "now in all but final form" reach the "point of no return."

Reaction to the plea (see editori this issue) proved that the "poin no return" has been reached. A sp committee appointed at the co meeting to act on the president's port returned the verdict that the c cil was not "constitutionally compe to act" on this matter.

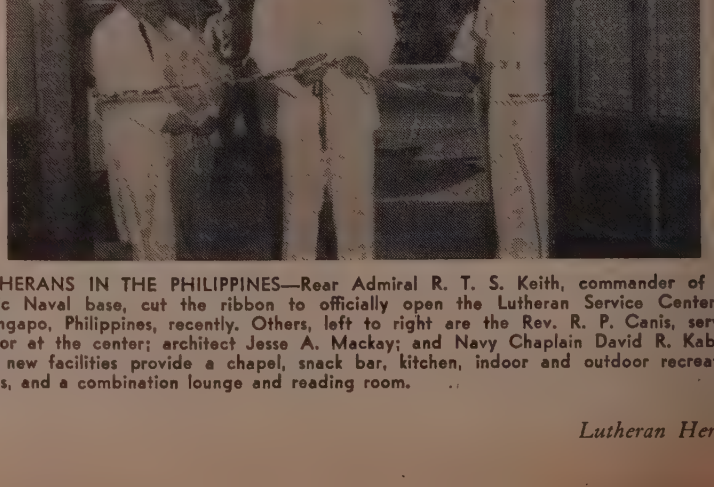
Dr. Fredrik Schiotz, president the ELC, also pointed out that Reinartz' plea called, not for total theran unity, but only for a unio two-thirds of American Lutheran

The council overwhelmingly proved the resolution of the sp committee.

Other reports were not as dram but more in order, and challenged Council Churches to continue united ministry in many areas.

Along the line of Lutheran u Dr. Paul Empie, executive directo the Council, asked for a "general ference" next year of all Lutheran discuss present and future co-opera activities "in the light of contempo church and political developments."

He also outlined four "contempo



LUTHERANS IN THE PHILIPPINES—Rear Admiral R. T. S. Keith, commander of Subic Naval base, cut the ribbon to officially open the Lutheran Service Center Olongapo, Philippines, recently. Others, left to right are the Rev. R. P. Canis, ser pastor at the center; architect Jesse A. Mackay; and Navy Chaplain David R. Kab The new facilities provide a chapel, snack bar, kitchen, indoor and outdoor recrea areas, and a combination lounge and reading room.

at should be studied as plans Lutheran work are laid:

e changed Lutheran picture g from proposed mergers ven of the eight church bodies with the NLC.

ie increasingly significant role utheran World Federation as nal Lutheran agency.

eveloping relationships with bodies not now participating National Lutheran Council, the Lutheran Church — Mis- od.

he need for sound and affec- dination with other Protestant

Pagan Religiosity

nother report, Dr. Donald director of the Division of Col- l University Work, pointed out e Church's efforts to proclaim spel of Christ in colleges and ities are being challenged by era of pagan religiosity" on the ses of America.

to "get at" the student of who is "pre-occupied with secu- ues and insulated against eter- ues" poses a major problem in urch's ministry in the field of education. Gone are the days large numbers of students were ing for answers to the ultimate ons, he said.

owding our campuses now are eds of thousands of students who no questions, or whose questions only on the horizontal plane of ive career and comfortable fam- fe."

Henry Whiting, director of the sion of Welfare, in his report ued that overemphasis upon study e physical sciences in the nation's schools and colleges "may in the run seriously jeopardize the very ities we seek to protect through all- defense preparedness. The battle- ind continues and will remain in area of the human spirit," he de- ed. "We must continue to press for- d with our Christian witness to a ld that is in danger of losing its l."

Having just returned from Africa, Rev. Oscar Rolander, secretary of Department of World Missions Co-

MISS CENTENNIAL MINNESOTA—Diane Albers, St. Olaf College freshman, found a welcome sign at Agnes Mellby dormitory, when she returned to her room after being informed that she was selected to preside at Minnesota centennial observances this year. Diane is a resident of Dundas, Minn., only a few miles from Northfield.

operation, pointed out that a new age is dawning for Lutheran missions in Tanganyika, East Africa.

Its hallmark will be the assumption of increasingly greater responsibility by African nationals for the administration of Tanganyikan churches and church institutions, which receive their major support from American Lutherans.

Other Reports

The National Lutheran Council heard other reports of its activities. Among these were the following:

—Lutheran World Action, the annual financial appeal conducted by the National Lutheran Council over the past 19 years to support an international program of emergency activities, reached both its regular and special goals in 1957, with receipts totaling $3,400,401.

—Food, clothing, medicines and other supplies sent abroad during 1957 by Lutheran World Relief reached an estimated four million needy men, women, and children in thirteen countries of Europe, the Middle East, and the Far East. The year's shipments by the material aid agency totaled 119,567,299 pounds—an all-time high for the fifth consecutive year. The combined value of the goods was estimated at $15,075,041.

—Close to 160 new congregations—nearly two-thirds higher than in 1950—were established last year in a wave of expansion unparalleled since the denomination's pioneering days in this country in the 17th and 18th centuries.

—550 pastors, counselors, interns, and part-time assistants are engaged in student work as representatives of the NLC on about 600 campuses in the United States.

—During 1957, the Division of Welfare provided consultation services and served as a clearing house for information for the more than 380 health and welfare agencies and institutions; aided in securing, placing, and counseling of Lutheran chaplains serving in U.S. Government penal and other federal institutions; approved 16 clinical training centers and 26 Lutheran chaplain-supervisors to give pastors advance training in counseling; gave services to 7600 immigrants.

—Attendance at Lutheran church-sponsored service centers abroad during 1957 reached an all-time high of 50,690 for the second consecutive year. Attendance in 1956 was 38,963. The commission also sponsors 36 centers in the United States, which were attended by 228,212 servicemen during the year, a decline from about 250,000 recorded

in 1956. Over "one and a half million people" attended church services conducted by Lutheran chaplains the past year.

Action

Among the many actions taken by the Council, two stand out as especially significant to the Lutherans of America.

A strongly-worded statement on race relations was adopted by the Council, condemning race bias as a sin and urging all Lutheran Churches in the United States to admit people of all races to their membership.

Plans were also reported for the release of the "Martin Luther" film for television.

Elections

Dr. F. Eppling Reinartz (ULCA) was named to his third one-year term as president of the Council. Other officers are: vice president—Dr. Norman A. Menter of Berkley, Mich. (ALC); secretary—Dr. Raymond M. Olson of Minneapolis; and treasurer—Mr. Fred C. Eggerstedt of New York (ULCA).

The re-election of nine staff members of the National Lutheran Council was reported. The Rev. Philip A. Johnson, pastor of inter-racial Salem Lutheran Church in Chicago, Illinois, has been named executive secretary of the Division of Public Relations, and Miss Betty J. Barth of Indianapolis, Ind., has been elected secretary of the Department of Radio and Television.

Lutheran Nurses Incorporate

The National Lutheran Nurses Guild, which has been in existence for many years, was incorporated at its annual meeting this month in Minneapolis.

Six local Nurses Guilds were welcomed into the membership of the national organization at the meeting, bringing the total enrollment to 37 units in the United States and two in Africa. New units include Toledo, Ohio; Houston, Texas; Kansas City, Mo.; Coos Bay, Ore.; Mankato, Minn.; and Zululand, S. Africa.

Speakers at the conference were Dr. Oscar Hanson, ELC evangelist, and Chaplain Lawrence Gudmestad of the Minneapolis Deaconess Hospital.

Within the ELC

National Charities Meet

The Church's concern for people in need will be studied carefully at the ELC's National Charities Conference in Minneapolis March 2-4.

Dr. Paul Qualben, psychiatrist at the mental health clinic of the Lutheran Medical Center in Brooklyn, N. Y., will give the two main addresses at the conference. The Rev. Fredric Norstad, Luther Seminary professor, will be the banquet speaker.

The conference will begin with Sunday morning worship at Central Church, Minneapolis, moving to the Curtis Hotel in the afternoon for the remainder of the three days' sessions. The Rev. Oliver Bergeland, director of the South Dakota Lutheran Welfare Society and president of the conference, will lead all sessions.

Other guest speakers include Dr. Jeanette Baker of Fergus Falls, Minn., speaking on "Geriatrics"; Dr. Donald Berglund of St. Olaf College, "The Mentally Retarded"; the Rev. G. S. Thompson of Eau Claire, Wis., "Welfare on the Parish Level"; and the Rev. Al Rogen, chaplain of state institutions in Montana, "Rehabilitation."

Charities Department staff members M. A. Dahlen and John Mason will also be on the program.

All sessions are open to the public.

Church Dissolves

It's news when a church is born. It is also news when a church dissolves.

After 62 years of service, Hegre Lutheran Church, six miles north of Madison, Minn. has dissolved and transferred its life to other congregations in the area.

In recognition of this act, a "Hegre Reception Sunday" was held this month in Faith Church, Madison, which received a large portion of the former Hegre members. Others joined Borgund, Minnesota Valley, Lac qui Parle, and other nearby rural congregations.

In the summer of 1957, a tornado severely damaged the Hegre church building. In view of the expense of repairs as well as the changing picture of the countryside, the members voted to form a cemetery association and dissolve their congregation.

Summer Course for Pastors

By Alvin N. Rogness, President
Luther Theological Seminary

After an interruption of nea decade, Luther Theological Sem St. Paul, will this year resume stu studies on a graduate level. Rest to pastors or graduates of a theol seminary, courses may be take credit leading to a degree of Mas Theology or may be taken simp refresher work for pastors who to strengthen their preaching and ing ministry.

The length of term will be weeks, beginning Tuesday, Jun and ending Friday, July 11, with Warren Quanbeck director of stu It will be possible for a perso rolled in two full courses to earn semester credits toward a master' gree.

Guest professor will be Dr. Jar Pelikan, professor of historical the at the Federated Theological Sem at the University of Chicago. Fo professor at Valparaiso University Concordia Seminary, St. Louis, Pr sor Pelikan, in addition to many portant board and committee as ments within Lutheranism, is also ligious editor of the Encyclop Britannica. At thirty-three years of he is doubtless one of the emi teachers, pastors, and churchmen American Lutheranism and Protes ism.

The course offerings are:

Hosea, Habakkuk, Haggai taugh Dr. John P. Milton. A study of t Hebrew prophets with a messag faith, hope, and love. We shall Hosea (8th century B.C.) speak as prophet of love, Habakkuk (7th tury) as the prophet of faith, and H gai (6th century) as a prophet of h

The Theology of Schleierma taught by Dr. Jaroslav Pelikan. A st of the most influential theologian s the Reformation. The basis of class cussion will be his dogmatics, " Christian Faith," which all mem of the class will read. Supplemen data will be provided by the instru from other writings of Schleiermac

emporary theology and philos- from the sources in Pietism is "Pietist of a higher order" in the construction of his

gy and Preaching taught by n N. Rogness. A study of the orary scene with a view to the great doctrines of Christen- evant to the perils and oppor- of the day. The course will in- e examination of great preach- other crisis periods of history. will be supplemented with of clinical class participation.

Principles of Biblical Interpreta- ght by Dr. Warren A. Quan- he problems of biblical her- cs in the light of modern criti- lies: text, vocabulary, literary istorical environment, the for- of the canon. The significance Incarnation, revelation and in- n, prophecy and fulfilment. of exegetical method. The au- and power of Scripture.

each course entails two lec- ach day, the maximum load will courses. Lectures will be held norning and afternoon, so that dent may elect any combination rses. The enrollment fee is $20 a , or $10 each semester hour, or r the full load. Food and lodging e three weeks will be $45.

At Pastors' Request

umption of summer graduate s has been prompted by two con- tions. First, there have been fre- inquiries from our own pastors ting a desire to pursue scholarly beyond their graduation. Second, tendom has encountered in the ieth century a creeping secularism n open atheism of such impressive gth and boldness that the entire ch has felt the need to be more ve and articulate with its message e Gospel than perhaps in many ries. This need is felt by the man e pulpit as much as by the man in ers of learning. It may be many s until Luther Seminary can offer k on the doctoral level, but the ol is equipped to serve its ministry nd the regular three-year course study and to offer a solid M.Th.

THREE OF A KIND PLUS ONE—Triplets Judy, Lucy, and Barbara Phelps and their big sister, Peggy, are all enrolled in the Christian Day School of Fruitridge Church in Sacramento, Calif. The Rev. Orville Hiepler, pastor of the church who also acts as principal of the school, is shown with the girls and their parents, Mr. and Mrs. Howard Phelps. The six-grade school has been conducted by the congregation since its organization four years ago. The young church of 748 members conducts the only Christian Day School among National Lutheran Council churches in Northern California.

degree. To this end, these courses are offered.

Already an invitation has been extended to Dr. Ernst Kinder, professor of Systematic Theology at the University of Münster, Germany, to be the guest professor in the 1959 summer session. A member of the Commission on Theology of the Lutheran World Federation, he was the principal author of the study document, "Christ Frees and Unites," which was the basis for the Minneapolis Assembly.

Other "schools" in session at Luther Seminary this summer will be the language Studies, an 8-week course each in the Greek and Hebrew languages, which begins on June 10; the Clinical Pastoral Counseling Course, 12 weeks, which opens on June 2; and the Christian Service Institute, a 6-week course in theology for laymen and women, which begins June 9.

Inquiries about any of these courses may be addressed to the Office of the President, Luther Theological Seminary, St. Paul 8, Minn.

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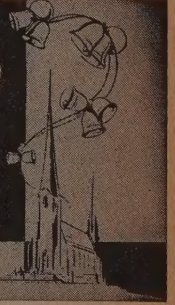

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Farms

160-acre improved, modern farm in Polk Co., Minn. 551-1A

200-acre farm with good bldgs in S Minn. 4½ mi. from town and ELC church. 8 mi. to county seat. Good buy at $60 per acre. 551-2A

160-acre farm in Renville Co., Minn. 1 mi. from town and church. School bus route. Bldgs ample and in good condition. Lutheran community. REA. 551-3A

92-acre farm in Steel Co., Minn. Mostly tillable, fair bldgs, REA. Mail, milk, school bus routes. Good windbreak, good road. Near Lutheran church. Spring possession. Estate. 551-4A

100-acre farm in Waupaca Co., Wis. 5 mi. from town. Modern house with bath, new oil furnace, good barn, A-1 milkhouse, silo. Close to school and ELC churches. price: $7500. 551-5A

Homes

Modern home on 3 to 5 acres of land; within 2 mi. of an E S. Dak. town, 2 Lutheran churches. Prefer interested persons to come and see it. 551-6B

Businesses

Restaurant bldg 32x36 and new 2 bedroom house, on 2 acres of land, near Salem, Okla. Near Lutheran church. 11 mi. from Columbus, Ga. Selling due to illness. 551-7C

FOR RENT

Ingham Lake Lutheran Bible Camp, NW Ia., has following dates open: June 22-27; Aug. 10-15; 17-22; 24-29. Exc. facilities. Rates: $12.50 per camper, 5 day camp. $14.50 per camper, 6 day camp. 551-8B

POSITIONS WANTED

Two 17-year-old girls desire baby-sitting during the summer months. Have had considerable experience. 551-9D

Widow desires part-time position. Trained and experienced in Christian education, social work, counselling, remedial teaching, institutional superintendency, parish work and Bible teaching. 551-10D

Middle-aged widow wishes work caring for convalescent or elderly lady. Able to do some light house-work. Does not wish to work outside Minneapolis. 551-11D

Laboratory assistant interested in a position in small or medium sized hospital. 551-12D

Exp. secretary desires position in office or Lutheran church. 2 yr. college plus business college. Available at once. 551-13D

HELP WANTED

Married man wanted for general farm work in Goodhue Co., Minn. Live in separate home; to start April 1st. Interview preferred. 551-14G

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Part 4 of Cathedral Films' wonderful story of Jesus is composed of 6 full-
filmstrips with dual-purpose records. It covers the last days of Jesus on e
Every effort has been made to present these world-changing events authentic
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Jesus approaches Jerusalem riding upon an ass. He half reveals and half conceals His claim to be the Messiah. Jesus strikes a telling blow at the chief priests when He drives the moneychangers out of the temple.

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Unofficial questions by night, official investigation by the High Priest at daybreak . . . questions frustrated by silence until Caiaphas asks, "Are you the Christ?" and Jesus answers: "I am." Now He could be turned over to Pilate, who pronounces the death sentence!

RESURRECTION

As Jesus of Nazareth dies, Jesus the Christ lives. The whole Christian Church bears testimony to the Resurrection. In this story we witness the empty tomb, see the stone rolled away, hear the angel's words . . . we realize what was meant by "the new life."

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During Holy Week Jesus particularly
forward to the Great Feast of the Pa
which He would share with His disciple
seems to know His hour of death is a
at hand. Later, Judas signals Jesus' id
with a kiss.

CRUCIFIXION

The stark tragedy and importance of Cl
death upon the cross are brought befo
in this pictorial presentation of the Crucif
He slowly repeats the opening words
familiar psalm, then dies to pay for the
of all mankind.

THE UPPER ROOM

The disciples in the Upper Room are
vinced of the angel's report that "He is ri
Thomas, who has been absent, says he
not believe unless he sees for himself. C
reveals Himself to Thomas who com
know the truth and truly believes.

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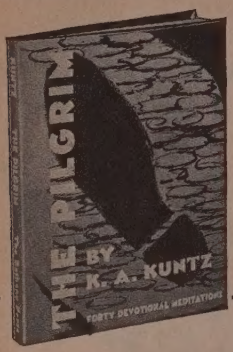

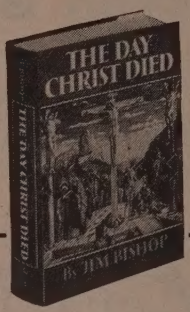

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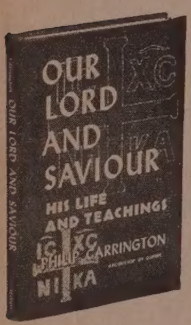

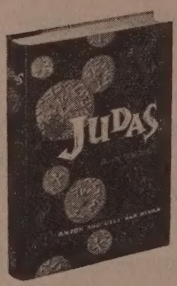

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